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AMERICAN Missionary Register.

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Biography.

LIFE OF MATTHEW STACH.

[Copied from the London Missionary Register.]

In the Life of the Missionary Egede, and the Supplement to that Life, [given in the 3d, 4th, and 5th numbers of the second volume of the American Missionary Register,] the principal circumstances were stated relative to the foundation and present condition of the Danish Mission to Greenland. That Mission was begun in 1721.

The first entrance of the United Brethren into this inhospitable field was in 1733; which year was marked by the arrival of their Missionaries, Christian David, Matthew Stach, and Christian Stach. Matthew Stach was an eminent servant of this Mission. In our account of Mr. Egede, we promised to lay a narrative of Matthew Stach's life before our readers. In fulfilment of this purpose, we shall now give a memoir of this distinguished Missionary, contained in the first volume of the "Periodical Accounts;" interweaving with it such extracts from Crantz's Greenland, as may present a view of the foundation and early progress of the Brethren's Mission in that country.

Narrative of his earlier years.

This Narrative is given in Mr. Stach's own words.

I was born at Mankendorf, in Moravia, March 4, 1711. My father, Christian Stach, was a pious man; and laboured diligently, though under great oppression, in the Gospel, among the few remaining in Moravia.

The first occasion of my having serious impressions upon my mind, was a circumstance apparently insignificant. I was sitting and crying that, in a distribution of cake among my companions, I had been neglected. My father reproved me for it, and said, "Ah, my Son, could I but once see thee weep as earnestly on

account of thy sins!" These words pierced me to the heart, and I retained a lasting impression of them.

In the summer season I was chiefly employed in tending cattle in the fields, and in winter my father taught me, at home, to read and write, fearing lest if I went to school, I might be hurt by bad examples. He did not agree with the Roman Catholic custom of administering the sacrament to children of seven or eight years old, and therefore kept me from it. I remember about that age to have been in great distress of mind about my soul's salvation, so that I often wished to have been any creature rather than a man.

In my twelfth year I entered into ser-

vice, and being no more under my father's immediate inspection, soon got a hankering after the vanities and pleasures of the world, though I was not able to launch out as other's did, owing to my father's being counted a heretic, and the young men of the village shunning his connections. Whenever I visited him, his words penetrated into my heart, and brought back my former reflections.

When I was sixteen, I moved to Zauchenthal, a place noted for licentiousness; and, alas! soon began to relish it myself. However, God was pleased to bless the frequent admonitions of a friend of my father's, called Melchior Conrad; who, by representing the dangers which I was exposed to, prevailed on me to resolve that, as soon as I could save a little money, I would leave the country, and join the emigrants who then had settled at Hernnhut, in Upper Lusatia; but, being at my father's house on Palm Sunday, it happened that a cousin of mine, Martin Franke, was there, from Hernnhut, and I felt a great desire to accompany him on his return. He endeavoured by every argument to dissuade me from taking this step, painting in lively colours the poverty, hardships, and distress which the emigrants had to struggle with, and how much worse my outward condition would be: all this, joined to the pain that my father felt at the thought of parting with me, had nearly overset my resolution; but it soon returned with redoubled force, till at last I packed up my linen in a bundle, and went to take a final leave of my father. On seeing me firmly determined to go, he began to describe the difficulties which he had laboured under to provide something for me: "and now," said he, "you are going to leave me, just when, according to the course of nature, you would have soon stepped into your inheritance; but," said he, "if your wish to emigrate originates from a pure desire to save your soul, and to enjoy liberty of conscience, I would not on any consideration in the world detain you." It is impossible for me to tell what comfort I felt at this last speech of my father's. I remained concealed in his house that night, and the next morning, before day-break,

my cousin, two other brethren, and I, set out on our journey. In the forest of Troppau we rested a little, and I prayed earnestly to the Lord to grant me strength to proceed; for the want of sleep, for two nights, had almost broken me down. At night we arrived in Rosniz, where we celebrated the Easter Holidays, and then soon reached Hernnhut safe.

Here I first lodged with my cousin, whose conversation and connections proved a blessing to me. I soon found great difficulty in earning my bread. I served in the Orphan House for some time, then took to spinning wool. Many a day I subsisted on nothing but a bit of dry bread; and, in short, met with so many trials of this kind, that the Brethren thought I should soon quit Hernnhut. But I never forgot my resolution, made before the Lord, when I left my father's house, to persevere, should I even suffer hunger, sickness, and death itself. Thus I looked up in faith to my Heavenly Father, and trusted to his kind providence from day to day; nor did I lack any thing needful for the support of life.

In June I was followed by my cousin, Christian Stach; but heard, soon after, that both his and my father had been imprisoned, as having countenanced our escape: my father was soon set free, but his father remained in prison till three days before his death. The widow then sent to desire that we would come and fetch her and her two children to Hernnhut. We accordingly attempted it, and on Whitsuntide Eve, 1730, arrived at my father's house, where we lay concealed for a whole week. My father wished us not to stay for him, and thus we set out with the above-mentioned persons, and another widow woman. Finding it very inconvenient to bring the children along, we got a wheelbarrow on the frontiers of Silesia, and put the two youngest into it, and thus arrived safe in Hernnhut.

Meanwhile the Roman Catholic Priests resolved to secure my father. They sent searchers, unawares, into his house, and examined all his papers and books; and, among other things, found a letter from me, with which they went to the parson-

age-house, where a number of Priests were assembled, taking my father with them. He was left below stairs unguarded, while they perused the contents of the letter. Knowing their evil designs, my father availed himself of his liberty, and ran home as fast as he could, where he informed his wife and children what had happened, and where he should hide himself, so that they might find him and emigrate together. The letter filled a whole sheet of paper in close writing, so that the Priests discovered his escape too late. Hereupon they sent four men to watch the house, but in the dark, my mother and three sisters escaped their vigilance, and joined my father. They now proceeded to Zauchenthal, but not one of my father's old friends would venture to take him in. The second day, therefore, they spent in a corn field, the owner of which discovered them, and humanely relieved their wants with some bread and milk. In the night they proceeded, but finding that the strictest search was made after them in all the neighbourhood, they remained in a place of concealment eight days, and at length fetching a large compass, arrived at Hernnhut on the 15th of June, 1730.

I had now lived two years in Hernnhut; and spent my days, in general, contented and cheerful: but remained always deficient in obtaining an inward assurance that my sins were forgiven. This subject was treated of in all public discourses, and I grew more and more uneasy. But alas! I fell into working and striving to obtain it by my own merit, which caused me many a sad and anxious hour. I felt myself totally under the Law and its curse; and the more I strove to keep it, the more I discovered my fall. Therefore, wherever I was, I was wretched and miserable; and, finding that I could not procure peace of mind by any other means, I disclosed my whole situation to a confidential friend, for his advice. His answer was, "If thou art hungry, eat—if thirsty, drink: all things are prepared for thee." I thought his advice very unsatisfactory, expecting that he would dictate to me a greater exertion of self-denial, upon which, at that time, I rested my

hopes. Thus my distress remained; and I spent a whole night in tears and prayers to the Lord for His help and direction, humbling myself before Him as a poor undone sinner.

In the morning-meeting, the next day, I can say with truth, that our Saviour granted me such confidence towards Him, as my strength and shield, and such a firm reliance on His merits and death, that all my doubts and fears vanished; and peace and joy in the Holy Ghost took place within my heart. I was, soon after, admitted to the Lord's Supper; and enjoyed, in communion with my Saviour, and in fellowship with the whole congregation, daily, new blessings and spiritual consolations. In general, love and simplicity reigned among us, and we forgot all outward poverty and difficulty.

After the labour of the day was over, the Single Brethren usually took a walk into the wood, two and two, to converse with each other concerning what the Lord had done for their souls; and when they returned they sang a hymn together before going to rest. Once, as we were passing by the house of the late Count Zinzendorf, he was just stepping out with Dr. Schaefer, a Lutheran Divine, then on a visit to Hernnhut. On seeing us, he addressed the Doctor—"Here, Sir, you see future Missionaries among the Heathen." I was much struck at hearing these words; and a desire, which I had felt for some time, to preach the Gospel to the Heathen, began to increase within me. About the same time, two Brethren, Leonard Dober and Tobias Leopold, wrote a letter to the Congregation, mentioning their desire and willingness to preach the Gospel to the negroes in the West Indies; and that, to gain this end, they were even willing to become slaves themselves. Hitherto I had hesitated to mention a similar impulse of my heart to any one; but this letter gave me courage to speak to Brother Boehnisch, my confidential friend, about it. I rejoiced greatly to find in him the same disposition of mind; and we resolved to lay our desire before the Elders and the Congregation, in the same manner as the above-mentioned two brethren had done, offering to go to Greenland.

We had to wait two years before our wishes were accomplished; and, in the mean time, frequent inquiries were made, whether we continued in the same mind: and, thanks to the Lord! we could always cheerfully answer in the affirmative. During this period, I was sent to Hall in Saxony, and to Jena, with a view to inquire into the circumstances of the emigrants from Salzburg. On this journey I had the misfortune to fall into the hands of some Prussian soldiers, who detained me a whole night, and treated me very cruelly, in order to compel me to enlist. However, through the interference of Count Zinzendorf, I was set at liberty the next day. This happened in 1732.

Obtains the Patronage of the King of Denmark.

The narrative is here continued from Crantz's history of Greenland. Having mentioned the sailing of two Missionaries, Messrs. Dober and Leopold, for the West Indies, our author proceeds as follows:—

At the same time the plan of a Mission to Greenland was also agitated. As that country was under the Danish Government, which was very friendly to the brethren, it appeared to them the more eligible for the establishment of a Mission; and the forlorn state of the poor natives, who had already received Christian instruction from Mr. Egede, loudly called upon their compassion. Matthew Stach and Frederic Boehnish, two young men, being at work together, in preparing a piece of ground for a burial-place at Hernnhut, in the course of conversation, found that they had both, unknown to each other, formed the design of going as Missionaries to Greenland. They, therefore, proposed themselves for this service; but, the delay of a year intervening before their offer was accepted, and Boehnish having, meanwhile, undertaken a considerable journey, Christian Stach consented to accompany his cousin. These two Missionaries, along with Christian David, the principal agent in the Moravian Emigration, who intended to return to Europe after the settlement of a Mission, set out from Hernnhut, Jan. 19, 1733, attended with numberless good wishes from their brethren.

The Congregation, which was as yet totally inexperienced in Missionary affairs, could give them no instructions. They were but the second company who had to make the untried experiment, whether the Heathen would receive the message of peace from their Creator and Redeemer; and were, therefore, left to act, in every circumstance, as the Lord and his Spirit should lead them. It was only suggested, that they should cherish an affectionate brotherly love; that they should respect the venerable Christian David as a father, and profit by his advice; and that they should offer themselves as assistants to that long-tried Apostle of the Greenlanders, Mr. Egede; but if he did not want their help, they should by no means interfere in his labours.

With scarcely any provision for their journey beyond the most necessary articles of clothing, our Missionaries travelled, by way of Hamburgh, to the Danish Capital. Here they met with a kind reception from Professor Ewald, member of the College of Missions, and M. Reuss, His Majesty's Chaplain, and from several other friends, to whom they had been recommended.

Their intention of going to Greenland could not, however, but be regarded as a visionary scheme, particularly while the fate of the Danish Mission at Godthaab was yet in suspense. But they took little notice of these gloomy forebodings; and cast their confidence on Him, who, as they believed, had called them to the work, and would support them in the prosecution of it. They learned, shortly after, that His Majesty had granted leave for one vessel more to sail to Godthaab; and that M. Pless, the First Lord of the Bedchamber, had engaged a merchant of the name of Severen, to send a trader to Disco Bay, on trial. Though the latter would be ready to sail almost immediately, they preferred, after deliberate consideration, to wait for the king's ship, and made their application to this effect to the chamberlain.

Their first audience with this minister was not a little discouraging. Indeed it might well seem strange to him, that

young Laymen, who possessed no advantages of study or experience, should hope to succeed, where the indefatigable exertions of the learned and pious Egede had accomplished so little. But, being convinced, by a closer acquaintance, of the solidity of their faith and the rectitude of their intentions, he became their firm friend, willingly presented their memorial to the King, and exerted all his influence in their behalf. He is said, on this occasion, to have made use of the following argument:—That God has, in all ages, employed the meanest and apparently the most despicable instruments, for accomplishing the grand designs of His kingdom, in order to lead men to ascribe the honour to Him alone; and to rely, not on their own power or penetration, but on His hand of blessing. His Majesty, moved by the representations of his Minister, was pleased to accept their overtures; and wrote, with his own hand, a recommendatory letter to Mr. Egede.

The chamberlain also introduced them to several persons distinguished by rank and piety, who liberally contributed toward the expense of their voyage and intended settlement. Being asked one day by his excellency, how they proposed to maintain themselves in Greenland, they answered—that they depended on the labour of their own hands and God's blessing; and that, not to be burdensome to any one, they would build themselves a house and cultivate the ground. It being objected, that they would find no wood to build with, as the country presented little but a face of barren rock—"Then," replied they, "we will dig into the earth, and lodge there." "No," said the chamberlain, "to that necessity you shall not be reduced: you shall take timber with you for building a house: accept of these 50 dollars for that purpose." With this and other donations, they purchased poles, planks, and laths; instruments for agriculture, masonry, and carpenters' work; several sorts of seeds and roots; implements of fishing and hunting; household furniture, books, paper, and provisions.

Arrives in Greenland.

Crantz thus describes the entrance of Matthew Stach and his companions on their mission:

Thus equipped, they took an affectionate leave of the court where they had been so hospitably entertained, and embarked on the 10th of April, on board the king's ship, *Caritas*, Capt. Hildebrand. The congregation at Hernnuth had already adopted the custom of annually compiling a collection of scripture texts for every day in the year, each illustrated or applied by a short verse from some hymn. This text was called the "daily word:" it supplied a profitable subject for private meditation, and a theme for the public discourses. It has been frequently observed, that the text appointed for a day, distinguished by some remarkable event, has had a striking coincidence with that event. Thus the daily word on the 10th of April, when our brethren set sail on a mission which so often appeared to baffle all hope, was, *Faith is the substance of things hoped for, the evidence of things not seen.*

"We view Him, whom no eye can see,
"With Faith's keen vision steadfastly."

In this confidence they set sail; nor did they suffer themselves to be confounded by any of the unspeakable difficulties of the following years, till they and we at last beheld the completion of what they hoped for in faith.

They sailed by Shetland, April 22d, passing there out of the North into the West Sea, or Long Reach; and, after an expeditious and agreeable voyage, entered Davis's Strait in the beginning of May. Here they encountered a field of floating ice, while enveloped in a thick fog; but the next day, a terrible storm arose, which dispersed the ice, and freed them at the same time from their fears. On the 13th, they came in sight of the coast of Greenland, when a violent tempest, of four days continuance, preceded by a total eclipse of the sun, drove them back more than 60 leagues. May 20th, they cast anchor in Ball's River, after a voyage of six weeks; and joyfully welcomed the snowy cliffs and savage inhabitants of a country, which had so long been the chief

object of their wishes. The word of the day was, *The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* By this they were encouraged to a peaceful and believing perseverance, during the ensuing years, amidst all the oppositions which they met with, and the slender prospect of the conversion of the heathen.

The sight of the first Greenlanders,

though they could not speak a word to them, was accompanied with sensations of lively pleasure: their pitiable condition pierced them to the heart, and they prayed the Lord, *the Light to enlighten the Gentiles*, that He would grant them grace, wisdom, and power, to bring some of them at least out of darkness into His marvellous light.

(*To be continued.*)

Reports of Societies.

FIRST REPORT OF THE UNITED DOMESTIC MISSIONARY SOCIETY.

PRESENTED AT THE ANNUAL MEETING IN THE CITY-HOTEL, NEW-YORK,
ON FRIDAY, MAY 9, 1823.

This society was organized on the 9th of May. 1822. by a convention of delegates from Domestic Missionary Associations in various parts of this state. Soon after its organization, two respectable Domestic Missionary Societies in this city, having twenty-eight Missionaries under their care, transferred their concerns to this new institution. In the introduction to the report before us, the executive committee mention these facts, and express their acknowledgments of the favour and blessing of God upon their efforts.

Number of Missionaries employed.

The Committee here give a list of their Missionaries, together with their respective fields of labour. They then add—

The committee, besides fulfilling the previous engagements with respect to the Missionaries just mentioned, have made thirty-two new appointments; the greater part of which are of ministers, who by this means, are located in places that would otherwise have been destitute. Most of these appointments are for the period of a year, and the sums appropriated are such in amount as are required in addition to what the respective congregations can contribute towards the support of a settled minister.

Besides these, several Missionaries have been appointed, respecting whom the committee are not yet informed whether

they have entered upon their labours. Grants have likewise been made to three churches, to aid in the support of settled ministers, as soon as they can be obtained.

The agency of the society at Geneva, appointed in conformity with an article of the constitution, have also taken under their patronage several Missionaries, whom they have stationed in the most eligible places in that section of the state, where they are in part supported by the people.

Success of Missionary Labours.

The reports from the respective Missionaries of the services performed by them have been highly satisfactory. They appear to have been faithful and unwearied in their exertions, and to have done all that could be expected from pious and devoted men. Their labours have also

been attended, in some instances, with peculiar and generally with very encouraging success. Within the period embraced in this report, between five and six hundred persons have become the hopeful subjects of a gracious change, through the instrumentality of the Missionaries above named.

Besides preaching regularly on the sabbath, and as often as practicable in the course of the week, the Missionaries have uniformly employed a great proportion of their time in visiting from house to house; and have, by their assiduity and zeal, been the means of establishing numerous Sunday Schools, Bible, Missionary, and Tract associations, and societies for supporting the gospel ministry, and in some instances, of the building of houses for public worship, where none existed before, and in others of repairing such as had fallen to decay. To enter into any detail of exertions so various and extensive, would be incompatible with the proper limits of a report. Suffice it to say, that they have preached the gospel to thousands and tens of thousands who were destitute of the means of grace, and have laboured in season and out of season, warning every one, and testifying repentance toward God, and faith toward our Lord Jesus Christ.

Plan of operations.

The plan adopted by the committee, of aiding churches and congregations in the settlement and support of ministers, in preference to the method of itinerancy so generally pursued by Missionary Societies, is deemed of such importance as to justify particular notice on this occasion. The instances are very numerous, of places hitherto without settled pastors, where the population, by the transient and injudicious labours of itinerants of different denominations, has been divided into several sects, neither of which, alone, is able to support a minister; but where, with the prospect of a settled pastor of piety, education, and talents, enough are willing to unite to provide a considerable part of the requisite support, if the balance can for a time be furnished by a Missionary Society. In these cases, even where the population is very considerable

in numbers, and where the interests of morality and religion most urgently require the constant labours of an able and faithful minister, there is no prospect of their obtaining and settling one without the encouragement and aid proposed in this plan. In general, their condition in this respect grows less and less promising by the lapse of time, and instead of being bettered, is undoubtedly rendered worse by the occasional visits of the various descriptions of travelling preachers, authorized and unauthorized, with which the country abounds. Many such places there are in this state, comprising inhabitants enough for a large congregation, and wealth enough to sustain the expenses of public worship, without hardship to any, where the people have been so many years accustomed only to occasional preaching, and have grown so confirmed in their sectarian preferences, or so ignorant of the subject of religion, and indifferent to it, that they cannot now be brought to make any exertion for the support of a minister, nor easily induced to hear one if sent to them in charity. The returning sabbath, instead of bringing to their minds the hallowed associations appropriate to that day, and arousing them to the concerns which it was intended to subserve, is spent in secular employments, amusements, or vicious indulgence, and rendered unpropitious both to their temporal and eternal welfare. A total distaste of all that belongs to the religious culture of the mind and heart, and a state of ignorance and indifference upon the subject of religion, is soon induced by a neglect of the public institutions of the gospel and of the Lord's day; and in general, such neglects and their unhappy consequences exist in the destitute settlements of the interior in a degree proportioned to the length of time that they have respectively been without a settled ministry.

The number of destitute places, however, where the people are willing to unite and make an exertion to support a minister, if encouraged and aided for a time by the Society, is still greater than can at present be supplied with men qualified by their education and piety to occupy them.

And since there is no rational hope of ministers being settled in those places unless this plan shall be pursued, it appears to the committee to be their obvious duty, enforced by every consideration of immediate and permanent good, to persist in the course they have adopted. Upon this plan the number of destitute places will be gradually diminished. The people once brought together, and possessed of the blessings of public worship, and the constant labours of a gospel minister, will, by their own exertions, supersede the necessity of missionary aid. The example of one place will be followed by another. Every point that is gained will facilitate new acquisitions; and the places assisted by the Society in the establishment of the gospel will, in due time, help to extend the same favour to other localities.

The committee would express their earnest hope that the practice of employing missionaries to travel from place to place, preaching here and there a sermon, consuming a great portion of their time in journeying, and remaining at no one point long enough to accomplish any thing likely to be permanent, will be universally abandoned.

Deficiency of Funds.

The funds of the Society have hitherto been contributed chiefly in this city: expectations are, however, entertained of very important aid in future from individual subscriptions, and auxiliary societies, in different parts of the country. The means at present at the disposal of the committee are exceedingly inadequate even to those urgent calls where partial aid only is required for the support of stated preachers. From the number of applications now on hand, and information received respecting others, it is presumed that there are more than one hundred such places yet unsupplied within the limits of this state. Of the number of towns and settlements in the like condition at the south and west, looking to this quarter of the country for encouragement and aid, and claiming the regards of this Society, no definite statement can be made. The committee feel that they

have but just entered on their work, and that its magnitude and importance demand all the zeal, the wisdom, the perseverance, and Christian benevolence, which can be brought into subserviency to its progress. It may be said, without disparagement to what has heretofore been done, that no effort has yet been made in this country, in the cause of domestic missions, at all adequate to the exigencies of the case, or proportioned to the achievements of philanthropy and benevolence in other forms. This cause has, in this country, claims peculiar in their nature and extent, owing to the unexampled manner in which the greater part of its territory has been so rapidly populated. The number of inhabitants now settled upon lands which have been reclaimed within forty years, is far greater than that of the entire population of the country forty years ago; and the extent of territory thus reclaimed and occupied is greater than that from which such swarms of emigrants have been supplied. That they have not, amidst the privations and extraordinary exertions generally attending the whole life of those who first occupy new lands, where forests are to be felled, habitations to be erected, and all the comforts and conveniences of life to be attained; where the mind is engrossed by the pressure of immediate cares, and harassed by innumerable difficulties, peculiar to such a condition; that under these circumstances they have not uniformly provided themselves with ministers of the gospel and houses for public worship, is rather to be lamented than wondered at; and is far less surprising than the fact of their having accomplished both these objects in so great a number of instances, as they are known to have done. In no country of Christendom have there ever been, in a like period of time, so many churches built, and so many competent ministers settled and supported, by funds derived immediately from the people for this purpose, as in this, within the last century. In older countries, with the machinery of an ecclesiastical establishment, and a large share of the public revenues, in addition to the resources of private and local munificence,

it required ages to accomplish as much in these respects as has been already effected in several of these states. This view of the subject, while it is as encouraging as it is just and impressive, goes far to account for the ready compliance of the inhabitants of places destitute of ministers, with the proposals of the Society, and warrants the strongest confidence in the plan which has been adopted. The committee would earnestly appeal to those individuals, in different parts of the country, who appreciate the object they have in view, and would bespeak their influence, their prayers, and exertions, in its behalf.

Deficiency of Missionaries.

The Committee cannot forbear to add some observations upon another part of this subject, namely, the deficiency of men qualified by education and piety to occupy those sections of the country which are destitute of ministers. The supply of such men, though great, compared with the number of inhabitants in the towns and settlements established more than forty years ago, has by no means increased in proportion to the increase of population beyond those limits. It is unquestionably true of very many places, that they have continued destitute of ministers, not for want of means to support them, but because they were not to be procured. Such is the fact in numerous instances at the present moment. Indeed it may be said, with respect to a very large proportion of the places destitute of settled ministers, that the want of competent men, ardently devoted to the service of the gospel, is the principal difficulty. There are, it may be, 500 such places, perhaps a larger number, where churches have been organized, and the people have been anxious to obtain ministers, and willing to provide for their support, but where the best endeavours to procure them have been unavailing. They are still destitute. Their failure of success in this object has discouraged them, and helped, in no small degree, to reconcile them to the condition of being without the ordinances and institutions of the gospel, or of being content with such oc-

casional religious services as may be afforded by itinerant preachers.

It will be apparent from the preceding observations, that the greatest service which can be rendered to the interests of Christianity and of the souls of men, in the destitute towns and settlements of the country, is to supply them with men qualified to be settled as pastors, where the people are ready and willing to provide wholly or in part for their support; and it may be presumed that a Society, whose sole object it was to procure such men, and promote their settlement, even if it had no funds to be applied to their support after they were settled, might, in a few years, accomplish more for the real and permanent interests of the cause than has heretofore been done by the vast sums paid for itinerant labours. But if to this can be added some assistance, where a sufficient local exertion cannot at first be made, it may be hoped that the destitute places will be gradually and effectually supplied, and that in due time they will contribute their proportion of men and means for diffusing the blessings, and planting the institutions of the gospel throughout the more recent settlements.

Auxiliary Societies.

The Report mentions the formation of seven or eight Auxiliary Institutions in various parts of the state, and adds—

The committee gladly take occasion to express their acknowledgments to these several associations, and to entreat their continued and zealous co-operation; and at the same time they would earnestly call upon the friends of the Society in different parts of the country for their active exertions in the formation of auxiliaries. It is by this means alone that the funds necessary to an increase of the operations of the Society can be obtained. They would appeal especially to the friends of the cause in this state, where nearly all the missionaries under the patronage of the Society have been stationed, and where it would be easy to appropriate fifteen or twenty thousand dollars a year. Is it too much to hope that a hundred auxiliary associations may be formed in

this state, which should contribute on an average \$100 each per annum ?

It will be seen that by an article of the constitution, auxiliary societies are entitled to designate the stations where the funds they contributed are to be employed in supporting missionaries. This provision, while it gives the members of auxiliary associations all the privileges enjoyed by members of the Parent Society, greatly enhances the value of small contributions, by combining them with the general fund in a system of uniform and continued operations.

Monthly Publication.

A monthly publication, of a half sheet, devoted entirely to the cause of this Society, has been undertaken, of which five thousand copies each, of four numbers, have been printed and distributed gratuitously among those who contribute to the funds. The committee are persuaded that this publication may be rendered eminently serviceable to the cause of domestic missions. It is to be occupied chiefly with the plans and proceedings of the Society and its auxiliaries, the journals of missionaries, lists of subscriptions

and donations, and other intelligence concerning the affairs of the institution. Copies of this publication will be forwarded as regularly as possible for the members of auxiliary societies, and for individual subscribers out of the city, subject only to the expense of transportation.

Receipts, Expenditures, and Conclusion.

A statement is subjoined of the funds of this Society, and also of the Young Men's and Evangelical Missionary Societies, up to the time of their being transferred to this institution, from which it appears that the amount of funds received within the period embraced in this report, including balances on hand at the annual meetings of the two societies last abovementioned in December, 1821, is five thousand eight hundred and forty-nine dollars and eighty-six cents ; and that the expenditures amount to four thousand eight hundred and ninety-one dollars and forty cents ; leaving a balance in the hands of the treasurer of nine hundred and fifty-eight dollars and forty-six cents, applicable to the outstanding engagements of the Society, which at the present time amount to about four thousand five hundred dollars.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Since the publication of our last number, we have advices from the *Union Mission* to the 19th of May, from the *Great Osage Mission* to the 1st of the same month, and from the *Tuscarora Mission* to the 24th of June. The communications from Union are of a more encouraging tenor than any previously received. In the month of April five Indian children were added to the schools. Several of the Indians had recently manifested a disposition to labour on the Missionary farm, and one of the young chiefs had formed the resolution to abandon the chase, and to devote his life to the pursuits of agriculture.

UNION MISSION.

EXTRACTS OF LETTERS.

Rev. Mr. Vaill to the Domestic Secretary,
May 5, 1823.

By the way of Franklin, Missouri, I

now transmit to you the Journal for March, and a statement of accounts for the quarter ending on the first of April. The last communication by letter from the board was dated in July, ten months ago. Two Registers came to hand in

April, the latest for December.* It is unquestionably owing to the detention of the mail in crossing the Mississippi from the States. It is to be regretted that this evil exists. To us, whose dependance is on a society two thousand miles distant, the evil is very great.

By the December number of the Register, it appears that your treasury does not fill up so rapidly as will be necessary. We are hoping and praying that God will open the hearts of his people, and soon raise up some liberal benefactors to the poor heathen.

Our infant Mission is in a prosperous state, and at this time we have greater satisfaction than at any former period. During the last month five children, four boys and one girl, were committed to our care, which makes our number thirteen, exclusive of the infant found and adopted by brother Chapman. Two of the five children are twins, as pretty boys of the age of nine years as you can any where find. The whole of our children are doing well. Labour is becoming more pleasant. Stephen Van Rensselaer is very ingenious in the smith's shop. Nails, hinges, and even small knives, he makes with ease. No American youth would make a more active or promising apprentice. And, Sir, in regard to the nation, we may say the spell is broken. The prejudice, fixed by the habit of centuries, is beginning to give way. *Moi-neh Persha*, a young chief, took the lead. He commenced three weeks ago. Others, of their own accord, have followed his noble example, and have laboured whole days in planting, at fifty cents per day. For several days we have had six men and ten boys, labouring as diligently as white men.

The health of the family is as good as usual, excepting sister Fuller's. She has not been well since her infant was born, in March, and for several weeks she has been afflicted with the typhus fever.

JOURNAL FOR MARCH, 1823.

Communion Sabbath.

Lord's Day, March 2, 1823.—Once

more have we enjoyed the privilege of Christ's table, and his banner over us has been love. What varied sensations of joy and sorrow have filled our breasts. Joy that our Saviour lives and reigns, and will triumph. Sorrow that He has ever been wounded in the house of his friends.

Arrival of the Indian Agent.

Mr. Phillbrook, the agent, arrived this evening on a visit to the Osage people. Brought no letters nor papers, as we expected. The mail has not, for a long time, crossed the Mississippi into this territory. It is now four months since we have received any communications from the society. Such failures are perplexing. It is very important for Missions to have frequent intercourse with those who employ them.

Indian Bear Hunt.

Monday, March 3.—Multitudes of Indians surrounded us on their way to a bear hunt, east of Grand River. Among them is Philip Milledoler. Being called in, he appeared very pleasant, and read with ease in those lessons (of words of one and two syllables) where he used to spell. He signified, however, that it was good for him to be a hunter and a warrior. In these employments he must spend his days, without some special interposition of Providence. How shall we give him up? May he yet be reclaimed. Attended the monthly concert. Could all christians see what our eyes behold, the heathen in all their wretchedness, surely they never would doubt the necessity of united prayer and unceasing efforts for their salvation. When we consider what noble minds they possess, and at the same time what darkness covers them, we would not be cold or formal in our supplications.

Tuesday, March 4.—The Indians moved off early this morning. They passed the station single file; first the hunters, then the women and children and pack-horses. The procession was two miles in length. In their great buffalo hunts, we are told, they march in two parallel columns, extending six, eight, and ten miles each.

Object of the Agent's visit.

Wednesday, March 5.—The agent pro-

* At the date of this communication there were several letters and five numbers of the Register on the way.—*Ed. Miss. Reg.*

ceeds to the Indian town, accompanied by brother Chapman and the interpreter. His chief business is to announce the arrival of their annuities at the garrison, and to settle the late disturbance between them and the Cherokees. This is probably the first time their annuities have been delivered to them on the Arkansaw. This change for the better is undoubtedly owing to Governor Miller's influence.

Saturday, March 8.—Yesterday the agent and his company returned from the village. To-day he proceeds down the river. Received of him \$120 for blacksmith's work done for the Osages, according to agreement, for the last year. We would acknowledge the hand of God in this assistance when so much needed. The chiefs have agreed to send the young man who murdered a Cherokee to Fort Smith, as soon as he is called for by the agent, who is now obliged to hasten down to the Arkansaw post, to see Governor Miller before he leaves the territory for New-England. We understand that the serious ill health which his excellency has experienced, renders it doubtful whether he will return again to this territory.

Meetings for business.

Monday, March 10.—Resolved, that brother George Requa and Sarah Vaill accompany sister Cleaver to New-York. Brother Requa's health is feeble, and he has been for a long time unable to labour. In the view of the physician, he may receive essential service by a journey to a northern climate. He goes with the intention of returning as soon as the state of his health will permit.

Tuesday, March 11.—Resolved, that our season of secret devotion in the morning commence at half-past four till the 1st of September.

Thursday, March 13.—Discharged a hand for violating the rules of the institution, and the laws of the territory, by gambling.

Unexpected assistance in the smith's department.

Friday, March 14.—Brethren Spaulding and Woodruff, with one hired man, set off for the garrison in a large canoe,

on business for the Mission. Brother W's health has been feeble for a long time. It is hoped that a voyage down the river, as it will be a change of employment, will be beneficial. This day we engaged, for a short period, a blacksmith in brother Woodruff's place. This man came to us a few weeks since from the Rocky Mountains. The party having lost many of the horses which they took with them, in order to perform a hunting and trading tour to the Spanish country, he, with several others, grew discouraged and returned, wandering down the Arkansaw River 'till they struck the trading-house. From that place he came to our station. He was bred a blacksmith in the State of New-York, and is a good workman. Besides the work which is to be done for the establishment, which will be considerable while building our mills, we have to do considerable for the Indians, for which brother Woodruff's ill health renders him insufficient. Another of these adventurers came a few days since, and offered himself as a farmer. He was bred in Massachusetts, and is a smart, active man. Thus Providence is sending us help in a way that we did not expect.

Lord's day, March 23.—Meditated on the future prosperity of Christ's kingdom; when the earth shall be filled with his glory. Ps. lxxii. 17, 18, 19. Thus amidst our outward perplexities, we have consolation concerning that kingdom which is not of this world.

Departure of Mr. Requa and his companions.

Tuesday, March 25.—Brother George Requa, sister Cleaver, and Sarah Vaill, took their leave of the family. Having been committed to Him who keepeth covenant and sheweth mercy for ever, they set off at 12 o'clock in a wagon, for the trading-house, accompanied by brother and sister Vaill. Reached the trading-house at 9 o'clock in the evening, in the rain.

Wednesday, March 26.—At 2 o'clock, P. M. brother Requa and his little company embarked for New-York. May the God of grace, who holds the winds in his

fists, and who can sustain his children, by land or by sea, be with these lambs, and carry them in his bosom, through their long and dangerous voyage. Wm. Moore, a young man who has laboured in this family more than two years, accompanies them with a view to return to New Jersey, his native place.

Lord's day, March 30.—"Let the inhabitants of the Rock sing; let them shout from the tops of the mountains." Isaiah, xlii. 11. From these words we have been led to contemplate the ultimate spread of the gospel, not only west beyond the rocky mountains, but also through every inhospitable land on the globe.

Monday, March 31.—Brother Chapman set off this morning to be with the Indians for a season.

Industry of the Indian Females.

It is pleasing to record the labours done by the Indian girls at school, and the women and children, who occasionally call upon us, or who tarry at the Indian house. They have completed nine bed quilts, and performed nearly as much labour on shirts and other articles. The female part of the nation incline to be industrious, while the men and boys are emphatically *indolent*. Still we do not despair of reclaiming them from their idle habits, or of removing the deep rooted prejudice that *labour is slavery*.

GREAT OSAGE MISSION.

Our latest letter from the superintendent of this mission is dated at St. Louis on the 10th of June. It is principally devoted to the business on which he visited that place. At the close of the letter he observes—

As I am in great haste, I cannot now enter into particulars respecting our mission. The family, when I left home, were generally enjoying a good state of health, and the mercies of God are yet kindly bestowed upon us. Oh, may our hearts ever be lifted to the God of missions in behalf of the poor heathen! Pray for us!

JOURNAL FOR FEBRUARY AND MARCH,
1823.

Sabbath, Feb. 2.—Religious worship as

usual. A family conference this evening, at which time we were led to inquire how we ought to treat each other as members of a mission family.

Monday, Feb. 3.—Brother Jones arrived to-day from an excursion with our Osage boys. United this evening in the concert of prayer.

Mr. Pixley's return from the Arkansas.

Wednesday, Feb. 5.—Brother Pixley arrived from Union, to the great satisfaction of our family, after an absence of nearly four months.

Thursday, Feb. 5.—The weather has become very cold. The thermometer ranged at zero at sunrise.

Sickness of Miss Weller.

Friday, Feb. 7.—The goodness of God is manifested in the preservation of our health. Excepting in one instance, that of sister Weller, we are all sharing richly in this best of heaven's earthly gifts. She is yet feeble, and we fear declining; but she enjoys a calm mind, which is far richer than life, and more powerful than all the terrors of death.

Severity of the Season.

Saturday, Feb. 8.—Cold, stormy day. The snow has fallen about four inches, the largest snow we have had this winter. Although our cabins turn the rain tolerably well, yet they are very little security against the snow, especially when there is much wind. In consequence of this, our habitations are rendered very uncomfortable to-day; but we are highly favoured in this country, as we had but two small snow storms last winter, and have had but two, still lighter, this winter. The thermometer was at 5 degrees above zero at sunrise this morning.

Sabbath, Feb. 9.—Brother Pixley preached this morning, and brother Dodge in the afternoon. Had a very agreeable season in family conference, while we considered the question, what ought to be the object and aim of missionaries.

Monday, Feb. 10.—Our wagon started this morning for the settlements on the Missouri, to bring in a load of corn. The weather is now moderating, but the cold for ten days past has had a very great ef-

fect upon our cattle. We have lost one cow and four calves. Some of the latter had their limbs frozen stiff, while they were yet alive.

Sabbath, February 16.—Brother Dodge preached in the morning, and brother Pixley in the afternoon. Family conference in the evening. Subject of conversation, "How can we best inspire a Missionary zeal in the children of the Mission family."

Sabbath, February 23.—Brother Pixley preached. May the Lord add his blessing to his word. Mr. Baillis arrived this evening from the fort, bringing a package of letters and papers, among which we found one from the board, dated the 25th of December, 1822.

Monday, Feb. 24.—Heard by Mr. Baillis from brother Bright, who has been gone several weeks to the Missouri on business. He is on his way in company with our wagon and another, loaded with wheat and corn for our use.

Thursday, Feb. 27.—Brother Bright, with our wagon, arrived in safety. Brought in a packet of letters and papers, which were very pleasing to our little band. Attended conference this evening as usual.

Two children added to the school.

Friday, Feb. 28.—We have now come to the close of another month. God has been kind in preserving our health, and continuing to us the comforts of life. Sister Weller has for a number of days been more comfortable. We are now drawing towards another communion season. May God preserve our hearts for this service. Preparatory lecture by brother Pixley this evening. Received two little girls in addition to our school, which now consists of twelve Indian children, and is, we think, in a prosperous state.

Sabbath, March 2, 1823.—Brothers Dodge and Pixley preached. The Lord's Supper was then administered, we hope, with peculiar refreshing to some. Two young men, who are here at school from Missouri, and the United States' blacksmith, united with us in this solemn service.

Return of Mr. Montgomery from the Indian village.

Wednesday, March 5.—This evening was rendered pleasant by the arrival of brother M. from the Indian village, and the more so as this is the only time that all the family have been together since last August. Some at one time, and others at another, having been absent, as circumstances made it necessary.

Monday, March 10.—Raised our school-house, or the house to be occupied as such for the present. This is the first frame building on the establishment, excepting the mill.

Tuesday, March 11.—Brothers Newton and Bright are both sick with the intermittent. Engaged 300 bushels of corn to be delivered at this place for 75 cents per bushel.

Saturday, March 22.—Sister Weller continues comfortable, and seems to be gaining strength. Brothers Bright and Newton are yet unable to labour, although by the proper use of means their intermittent is suspended.

Saturday, March 29.—Another long cold rain. The whole week has been stormy. For two or three days the family have been without bread, the heavy rains having prevented our supplies of corn from arriving at the expected time. This afternoon, however, we had information that they were sixteen miles from us. The wagoners have been mostly without food for two days, in consequence of their journey being protracted beyond their expectation.

Monday, March 31.—This afternoon the wagons arrived, and delivered to us nearly 80 bushels of corn.

Concluding remarks.

In closing the journal for this month, it might not be improper to mention that we have been much deceived with respect to the climate of this country, both by our own experience as well as by the information of others. We had expected that other winters would be like the one we first experienced here, very mild, and with little cold and stormy weather. But the winter past has corrected our mistake, and

shown us that for some part of the time, at least, it has almost equalled in severity that of the north. In consequence of this, and our not being prepared with sufficient fodder and shelter from the piercing winds of the prairie, our cattle have suffered much, and several have died. Our team also is less active and vigorous than could have been wished. We have this month broken up more than sixteen acres of new prairie, and hope soon to finish a field of forty acres.

BOARDS OF AGENCY.

REPORT OF THE BOARD OF AGENCY IN CINCINNATI.

"The Board of Agency in this place for the United Foreign Missionary Society, in presenting their First Annual Report, beg leave to observe, that pursuant to a letter of instructions, of April 2, 1822, directed to Mr. John F. Keys, late agent for the Society, a Board was organized in this place, in May, including, within the limits of its operations, the Synod of Ohio.

"This Board consists of fifteen members, viz. Rev. James Kemper, President; Rev. Joshua L. Wilson, Vice-President; Rev. Elijah Slack, Rev. David Root, Rev. John Thompson, Rev. Daniel Hayden, Rev. David Munfort, David E. Wade, Esq., Col. William Scillinger, John Mahard, Esq., Treasurer, Messrs. John F. Keys, Robert Boal, Jun., and James Chute, Secretary. Immediately after the organization of the board, they proceeded to take such measures as were deemed the most effectual to promote the objects of their appointment. A circular letter was addressed to the ministers, and other pious influential persons throughout the Synod of Ohio, urging the importance of forming auxiliary societies, and endeavouring to excite a general sentiment in favour of the Missionary cause.

"In October last the Synod of Ohio met in this place. This was considered an auspicious period to prefer the claims of the Society, and this board addressed the Synod on the subject of Missions. The Synod addressed a circular to the

churches, in which was represented, in a clear and favourable manner, the importance of Missionary exertions. What will be the result of the measures taken by our board is yet to be developed.

"Sanguine expectations were entertained, that the Christian community would be roused to a sense of their duty to the heathen, and that some efficient measures would be taken to supply the temporal necessities of those who are devoting their lives to impart the bread of life to the spiritually destitute. The board have not, however, fully realized their expectations with regard to the formation of auxiliaries since the circulation of their letter, and the circular of the Synod. They have, therefore, addressed the presbyteries with a view to employ an agent, or agents, to go through their bounds and establish auxiliaries, and obtain subscriptions to the Missionary Register. Twenty auxiliary societies have sent contributions to this agency. A short time previous to the organization of this board, clothing, provisions, and other articles which had been contributed by the above-mentioned societies, to the amount of one hundred dollars, were sent by Mr. Keys to the Union Mission.

"On the 15th of July this board forwarded to the Harmony Station, clothing and farming utensils to the amount of four hundred and fifty dollars. These were sent to Mr. Wurtz, the Missionary agent in Louisville; but the board have not yet heard of their arrival at the station. A letter was received some time ago from the Union Mission, stating that the freight of their goods, up the Arkansas, cost them last year about one thousand dollars; that they had sold one boat, and lost the other; that they stood in need of a boat; and that they wanted seven hands to aid them in their business. The Mission requested that a boat be purchased, and seven hands hired for one year, and that these hands should take the boat, loaded with provisions, to the station. This measure, they conceive, will save expense. Their calculation is as follows, viz: cost of a keel boat, three hundred dollars; seven hands, at fifteen dollars per month, for three months, the

time thought necessary to take a boat to them, three hundred and fifteen; provisions thirty five dollars. Total, six hundred and fifty dollars.

"This calculation was too large. A boat has been purchased for one hundred and thirty dollars. Seven hands have been engaged at twelve dollars per month, for one year. In addition to these, a captain of the boat has been engaged for one hundred dollars for the voyage. On the reception of this letter from Mr Vaill, the board addressed a circular to all the auxiliary societies, urging their prompt attention to this call of their Missionaries. Some of them have sent in their annual donations, and the board have fitted out the boat, with the articles mentioned in the invoice annexed to this report. Dis-

tant auxiliaries have probably been prevented from sending in their donations, in consequence of the almost impassable state of the roads.

"Yesterday the Missionary boat left this, with an excellent stage of water to descend the Ohio. This is our only apology for delaying this report to this time.

"The board have received the fifth annual report of the United Foreign Missionary Society, together with the twelfth number of the second volume, and the three first numbers of the third volume of the American Missionary Register. It would be gratifying to the board to receive them regularly; and they are determined to use all possible exertions to give them a wide circulation."

Foreign Intelligence.

ANNIVERSARIES IN LONDON.

[From the London Missionary Register.]

From the following list of annual meetings which took place in London, from the middle of April to about the middle of May, in addition to many sermons and various meetings of committees, it will be seen that this has been an active season for those benevolent persons who engage in these works of charity:—

April 16: North West London Auxiliary Bible Society—22: London Welsh Auxiliary Bible Society—25: Westminster Auxiliary Bible Society—29: East-London Irish Free-Schools—30: Irish Society of London: Wesleyan London Auxiliary Missionary Society: London Society for Female Servants—*May* 5: Wesleyan Missionary Society—6: Church Missionary Society—7: British and Foreign Bible Society—8: Prayer-Book and Homily Society—9: Jews' Society—10: Hibernian Society—12: Female Penitentiary: Port of London Seamen's Society: British and Foreign School Society—13: Sunday-School Union: Naval and Military Bible Society: Irish Evangelical Society—15: Sons of the Clergy: London Missionary Society—16: Religious Tract Society: African Institution—19: Merchant-Seamen's Bible Society.

We shall limit our notices of the anniversaries to a general view of the proceedings on these occasions, with such resolutions as may have a reference to the transactions or prospects of the respective societies, and an account of the state of their funds.

We are happy to state, that so far as our observation and information extend, the spirit which prevailed in the various meetings and public services was truly christian. Unostentatious statements of what had been

done or attempted, honest avowals of difficulties and disappointments, humble acknowledgments of human insufficiency, grateful ascriptions of all glory to God, a deep sense of entire dependence on the influences of the Holy Spirit, strong impressions of the misery of the unchristianized world and the duty of labouring for its conversion, powerful and affecting testimonies of eye-witnesses both of the state of the heathen and of the good in progress among them, a growing concern for the honour of Christ in the salvation of the world, and a kind and brotherly regard to all christian societies labouring in this great cause—this is the spirit, and these are the proceedings, which should distinguish the assemblies of Christ's servants on these occasions: and we rejoice to bear testimony, that a large infusion of this temper characterized the present season.

IRISH SOCIETY OF LONDON.

Its first anniversary was held on Wednesday, April the 30th, at two o'clock, in the king's concert room, in the Hay-market; the president, the lord bishop of Gloucester, in the chair. His lordship had preached the annual sermon, the preceding afternoon, at St. Paul's, Covent Garden.

Six resolutions were adopted, and twelve addresses delivered.

State of the Funds.

From the report, read by the secretary, the Rev. G. Mutter, it appeared that the income of the year had been 403*l.* 6*s.* 7*d.* and the expenditure 396*l.* 3*s.* 3*d.*

The collections amounted to 100*l.*

WESLEYAN MISSIONARY SOCIETY.

The annual meeting of the parent institution was preceded, as usual, by that of the *London District Auxiliary*; which was held on Wednesday, April the 30th, at Great-Queen Street Chapel; Lancelot Haslope, Esq. in the chair. The collection amounted to 76*l.*

A public prayer meeting was held at the City-Road Chapel, at 7 o'clock, on the morning of Thursday, May the 1st, for the purpose of specially imploring the divine blessing on the anniversary, and on all christian missions throughout the world.

Sermons were preached, as follows, before the parent society: one, at the City-Road Chapel, by the Rev. Dr. Adam Clarke; a second, at Great-Queen-Street

Chapel, by the Rev. W. Jay, of Bath; and a third, at Southwark Chapel, by the Rev. Robert Wood, of Liverpool.

The collections were 190*l.*

On Sunday, May the 4th, sermons were preached in behalf of the society, in most of the Wesleyan Chapels in London and its immediate vicinity: the collections after which amounted to upward of 600*l.* The sermons were sixty-seven in number.

The annual meeting of the society was held, on Monday, the 5th of May, at 11 o'clock, at the City-Road Chapel; Joseph Butterworth, Esq., M. P., in the chair. It was opened with prayer by the Rev. Dr. Clarke, president of the last conference of the Wesleyan society. The report was read by the Rev. Richard Watson and the Rev. Jabez Bunting, two of the society's secretaries.

Nine resolutions, and eighteen addresses. Among the resolutions was the following:—

That this meeting solemnly recognizes, afresh, the claims which the unenlightened millions of the heathen world possess upon the piety and benevolence of the whole christian church: and is also deeply sensible of the necessity and importance of that portion of the Missionary labours of this society, which is devoted to the moral improvement of the British Colonies; and especially of the slave population of the West Indies.

The collection at the meeting amounted to 150*l.* and donations, connected with

the meeting, made the amount considerably more than 300l.

CHURCH MISSIONARY SOCIETY.

Twenty-third Anniversary.

On Monday evening, May the 5th, the annual sermon was preached at Christ Church, Newgate street, by the Rev. John W. Cunningham, M. A. Vicar of Harrow, from John, xii. 31, 32.

On Tuesday, the 6th, the chair was taken at the annual meeting, held in Freemasons' Hall, at twelve o'clock, by Lord Gambier, the president. His lordship having addressed the meeting, an abstract of the Report was read by the secretary; who was followed by the treasurer, in some remarks on the state of the funds.

Six resolutions, and thirteen addresses. Among the resolutions were the following:—

That this meeting cannot but record its grateful sense of the divine goodness in continuing to afford a steady increase to the income of the society, and also a growing conviction to its members that it is only by the grace of the Holy Spirit that Missionary exertions can become successful.

That this meeting, viewing with commiseration the degraded state of our heathen fellow-subjects in India and Ceylon, and especially the condition of the Hindoo widows, rejoices in the progress of its Missions in those quarters; and more particularly in the establishment and rapid increase of female schools.

That this meeting feels that the discouragements attending the New-Zealand Mission ought not to damp the zeal of the Society, but rather to stimulate the members to more earnest prayer, and the society to more strenuous and extended efforts.

That this meeting learns with pleasure the permission granted by the local government to form a printing establishment in Malta for the benefit of the countries surrounding the Mediterranean; and cherishes the hope that the troubles in which some of those countries are involved, may be overruled, by the mercy

of God, for the revival and extension among them of christian truth.

That this meeting trusts that the earnest and repeated entreaties from every part of the society's missions for christian teachers, will strongly impress on the members the duty of prayer to the Lord of the harvest to send forth labourers, and of a due use of all requisite means for this purpose; and, in this view, the meeting cordially recommends to their support the plan adopted by the committee for the more efficient preparation of the society's schoolmasters and missionaries.

State of the Funds.

Receipts of the year, 32,265l. 4s. 9d.

Payments of the year, 33,111l. 16s. 4d.

Funded Property.

Reduced 3 per cents. 17,300l.—Consols 3 per cents. 5300l.—New 4 per cents. (invested for Bishop's College, Calcutta) 1029l. 8s. 3d.

From the abstract of the report delivered to the meeting, we subjoin the committee's remarks on the state of the funds:

The committee have to express their thanks, as in former years, for the very kind and efficient aid, which has, by different friends, been rendered to the assistant secretary in visiting the various associations; and they earnestly request of every clergyman, and of all other persons of influence, anxious for the prosperity of the society, that they will, in every practicable way, promote the formation of new associations, and the productiveness and efficiency of those which are already established. The society's numerous associations require a regular course of visiting, which it is now found impracticable to maintain, even with all the help of friends, without an increase of such officers of the society as are more especially devoted to this employ: in the meanwhile, large districts of the country offer themselves to the hand of the cultivator, at present nearly wholly unproductive to the society for want of labourers.

It is ground of congratulation and thankfulness, that under these circumstances, and considering the pressure of

difficulties which has continued through the year, the income of the society still holds on its steady rate of increase. In its twenty-second year the income, without deducting the expenses incurred on account of the associations, amounted to about 34,000*l.*: that of the twenty-third year, just brought to a close, reckoned in the same way, has advanced to 35,000*l.*

The steady rate of the society's increase has been greatly augmented during the last ten years, chiefly in consequence of the establishment of associations—the income of the society in its thirteenth year having been 3000*l.*; while in its fourteenth, the formation of associations, which had their origin chiefly in the zeal awakened throughout the country for opening India to christianity, the income rapidly rose to a gross amount of nearly 12,000*l.*

The first thirteen years of the society may be considered, for the reasons just given, as its state of infancy: it has been since gradually acquiring strength and developing powers, which will one day, it may be hoped, arrive, under the blessing of God, at that maturity which may enable the society to achieve its full portion of that conquest over the empire of darkness and sin which awaits the combined efforts of all the true members of the church of Christ.

The whole income of these first thirteen years was little more than 22,000*l.*—the income of the last year, alone, has been, as already stated, 35,000*l.*

The average annual income of each of these thirteen years was a little more than 1700*l.*—that of each of the last ten has been upwards of 25,500*l.*

The society never had since it began to send out missionaries, and has not at this moment, more funds in hand than would serve to discharge its actual obligations on account of its missions in various parts of the world. And yet it has never been put to any difficulty in discharging the obligations which it had contracted: nor has it been withheld, merely by the want of funds, from entering on any very promising undertaking brought before its committees. The committee state this fact as a ground of thankfulness to Almighty God,

that He has enabled the society to proceed with such an equal and steady course.

Promising fields of labour are, indeed, opening on every side; and a far larger sum might be profitably expended in promoting the conversion of the heathen, than is as yet placed at the society's disposal: the missions already formed, particularly those in Africa and India, are beginning to ask for more funds to enable them to extend their exertions: the committee beg, therefore, to urge on all the society's friends every practicable exertion to increase its means of usefulness.

The collections amounted to 366*l.* 11*s.* 9*d.*—of which that at the church was 217*l.* 3*s.* 9*d.*, and that at the meeting, 149*l.* 3*s.*

About 150 clergymen were present; among whom was the Rev. Dr. Heber, lord bishop (elect) of the See of Calcutta.

BRITISH AND FOREIGN BIBLE SOCIETY.

Nineteenth Anniversary.

On Wednesday, May the 7th, the chair was taken by the president, lord Teignmouth, at the annual meeting in Freemason's Hall, at 11 o'clock. The report was read by the Rev. W. Dealtry.

Eight resolutions, and nineteen addresses.

His excellency Mr. Papoff, secretary of the Russian Bible Society, was introduced by the Rev. Dr. Paterson; and the Rev. Professor Stapfer of Paris, and Professor Gautier of Geneva, by the Rev. Dr. Steinkopff. These three gentlemen addressed the meeting in English.

The death of Mr. Owen was referred to, with much feeling, by the noble president, in opening the meeting, and by most of the speakers. It was announced that the Rev. Andrew Brandram, M. A. of Oriel College, and curate of Beckenham, had been appointed his successor.

State of the Funds.

Receipts of the year, 97,062*l.* 11*s.* 9*d.*

Payments of the Year.

	£	s.	d.
Printing the scriptures .	66,825	18	8
Reports, and monthly extracts	709	12	0
Agents in foreign parts .	1507	3	1

	£	s.	d.
Travelling expenses . .	1523	16	6
Sundries—including sala- ries, ground rent, re- pairs, insurance, ship- ping charges, deposito- ry, and incidentals . .	6509	11	0
Total	£77,076	0	10

Assets and Engagements.

Balance in hand, including bills not due, 3103*l.* 4*s.* 8*d.*—3 per cent. reduced, 18,900*l.*—3 per cent. consols. 19,090*l.*—3 per cent. 1726, 100*l.*—4 per cent. consols. 1918*l.* 10*s.* 4*d.*—new 4 per cent. consols. 4105*l.* 17*s.* 7*d.*

The society is under engagements to the amount of 66,025*l.* 9*s.* 4*d.*

PRAYER-BOOK AND HOMILY SOCIETY.

Eleventh Anniversary.

On Wednesday evening, May the 7th, the Rev. Henry Budd, M. A., minister of Bridewell Precinct, and rector of White Roothing, Essex, preached the annual sermon at Christ Church, Newgate-street, from 2 Pet. i. 15. *Moreover, I will endeavour that you may be able, after my decease, to have these things always in remembrance.*

The annual meeting took place on Thursday, at 12 o'clock, at Stationer's Hall; the right hon. lord Bexley in the chair.

Five resolutions, and twelve addresses.

The collection at the church amounted to 31*l.* 8*s.* 8*d.* and that at the meeting to 31*l.* 2*s.* 4*d.*

State of the Funds.

Receipts of the year, 2032*l.* 9*s.* 6*d.*

Payments of the year, 1977*l.* 3*s.* 5*d.*

JEWS' SOCIETY.

Fifteenth Anniversary.

The annual sermon was preached on Thursday evening, the 3th of May, at St. Paul's, Covent Garden, by the Rev. W. Thistlethwaite, M. A. minister of St. George's, Bolton, from Rom. x. i. *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*

At the annual meeting, held on Friday, the 9th of May, in Freemasons'-Hall, the president, sir Thomas Baring, Bart. M. P. took the chair at 11 o'clock. The Report was read by the Rev. C. S. Hawtrej, one of the secretaries.

Six resolutions, and thirteen addresses.

At the close of the meeting a young Jew, a professed convert to christianity, addressed the members in a manner which greatly affected them.

Resolutions.

That the multiplied evidences of the increasing spirit of inquiry among the Jews in Poland, and the eagerness with which they continue to seek after New Testaments and Tracts, are viewed by this meeting, not only as motives to greater exertions, but as circumstances which should excite the gratitude of the society to the Almighty, and stimulate christians to more fervent prayers for the promised outpouring of His Holy Spirit on His ancient people to give effect to his word among those who have been thus inclined to receive it.

That the increasing number of Societies formed on the continent to co-operate in the great work in which this society is engaged, is a subject for thankfulness to God, and of earnest congratulation to the friends of the cause; and inspires a hope that the servants of God in every country, will, ere long, be awakened to the imperative duty which lies on all christians, to unite in seeking the salvation of their long neglected brethren of the house of Israel.

That this meeting hails, with unfeigned joy, the encouraging accounts communicated during the past year of the reception of Mr. Wolf by the Synagogues at Jerusalem; and of the readiness with which many of the chief Rabbies of these Synagogues were disposed to enter into discussions on the subject of christianity, and their willingness to receive and read the New Testament Scriptures: and, under these circumstances, this meeting views with peculiar satisfaction the establishment of a permanent Mission in that country, where the work of redemption was accomplished, and from whence the Gospel first sounded forth to the Gentile world; and they therefore highly approve

of the establishment of a separate fund for this end.

State of the Funds.

Receipts of the year, 11,400*l.* 9*s.* 10*d.*

Payments of the year, 12,418*l.* 16*s.* 7*d.*

The collection after the sermon was 56*l.* 11*s.* 2*d.* and at the meeting 100*l.* 16*s.* 9*d.* A sale of ladies' work, for the benefit of the society, held a few days before the meeting, in Freemasons'-Hall, produced 250*l.*

Subscription for two Greek Boys.

Two Greek boys were introduced to the meeting. They have been sent to this country by Mr. Wolf, who gives the following account of these youths:—

Two noblemen of the Greek nation were condemned to death before I arrived in Cyprus. One of them was beheaded, and all his property confiscated; and the other saved his life. Their two boys, one of them eleven years of age, and the other fourteen, ran the danger of being educated in Mahomedan darkness. I took them with me, with the written consent of their mothers and the British consul-general, and the approbation of all the European consuls and all the European inhabitants of the island. They cause to me much joy; they have talent; and I intend to send them to England, where they may be educated, and sent back as Missionaries to their own nation. They read, and write, and speak modern Greek, and understand the ancient; and they know a little Italian. The Turkish governor of the Island of Cyprus called together 232 of the noble Greeks, under the pretext to read to them a firmân of the sultan, in which the Sublime Porte expressed its satisfaction with the conduct of the Greeks in the Island of Cyprus. The poor Greeks, among whom were the fathers of my two boys, appeared in the divan; and at this moment, the heads of 230 fell by the sword of the governor. Two renounced Christ to save their lives. Almost every European in the Levant takes one or two of these boys—brother Fisk has sent two to America.

The friends to whom Mr. Wolf has sent these youths have opened a subscription, with a view to promote his wishes respecting them. They are placed under the care of the British and Foreign School

Society; and it is intended that they shall return to their own country as soon as they have acquired sufficient knowledge to enable them to assist in the establishment of a seminary of mutual instruction in one of the Greek Islands.

UNITED BRETHREN.

Annual Sermon.

The annual sermon in behalf of the brethren's Missions was preached on Friday evening, May the 9th, at St. Clement Danes, in the Strand, by the Rev. Thomas Mortimer, Sunday afternoon lecturer of St. Leonard, Shoreditch, and Sunday evening lecturer of St. Olave.

The collection amounted to 70*l.* 1*s.* 3*d.*

The receipts of the London Association for the last year were 2691*l.* 8*s.* 3*d.*: of this amount, the sum of 2267*l.* 9*s.* 6*d.* has been paid to the Brethren's Society for the furtherance of the gospel.

HIBERNIAN SOCIETY.

Seventeenth Anniversary.

In the evening of Friday, the 2d of May, the Rev. Robert Daly, rector of Powerscourt, near Dublin, preached for the society at St. Anne's, Blackfriars.

The annual meeting was held on Saturday, the 10th, at 12 o'clock, in Freemasons' Hall; the patron, H. R. H. the duke of Gloucester in the chair. The report was read by the Rev. John Morrison, one of the secretaries.

Six resolutions and fourteen addresses.

State of the Funds.

Receipts of the year, 8984*l.* 13*s.* 6*d.*

Payments of the year, 7002*l.* 1*s.* 3*d.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

Eighteenth Anniversary.

The annual meeting was held at 12 o'clock, on Monday, May 12, in Freemasons' Hall. The chair was taken by W. Williams, Esq. M. P. till the arrival of the duke of Sussex, when it was occupied by his royal highness. The report was read by the Rev. G. Clayton, Secretary.

Six resolutions and twelve addresses.

State of the Funds.

The receipts of the year were 2058*l.*

16s. 11d. and the payments 1912l. 1s. 3d. The treasurer is in advance 1800l.; and a debt of 3000l. is owing on account of the buildings.

The duke of Bedford sent a benefaction of 100l.; and the same sum was received from an anonymous friend by the two-penny post. Donations and subscriptions at the meeting amounted to 35l. 13s. and the collection to 48l. 15s. 4d.

PORT-OF-LONDON SEAMEN'S SOCIETY.

Fifth Anniversary.

The object of this society is the religious benefit of the seamen belonging to the port of London. With this view, a ship was procured, and fitted up as a floating chapel; and has been, for some time, moored in the Thames, and regularly opened as a place of worship accessible to all the seamen of the river.

The fifth annual meeting was held at the City of London Tavern, the right honourable admiral lord Gambier in the chair. The report was read by W. Cooke, Esq. one of the secretaries. A collection was made after the meeting, which amounted to 65l.

Six resolutions and twelve addresses.

Sermons.

On Tuesday, the 13th, the Rev. G. Clayton preached in the morning on board the Floating Chapel, from Psalm cvii. 30. *So He bringeth them unto their desired haven*; and the Rev. Jos. Fletcher in the afternoon, from Luke, xv. 32. *It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.* The collections amounted to 64l.

State of the Funds.

The committee make the following appeal on the subject of the funds:—

The liberality of the public has enabled the committee to cancel the heavy debt incurred by the purchase of the ship, and the fitting up: but the society has to provide for a large annual expense; and there are several objects to which the committee would rejoice to direct their attention, were their means adequate. They cannot, however, distrust your liberality. They have demonstrated the moral necessities of seamen: they have substan-

tiated their claims on christians of all ranks and denominations: they have shown the practicability of conveying religious instruction to the sailor; and have delineated before you examples of the drunkard becoming sober—the unclean, chaste—and the blasphemer a worshipper of God. Your committee feel persuaded that they have awakened the sympathy of British christians, and have established in their hearts a lively concern for the society's prosperity: but they have a yet higher source of consolation; for they humbly trust that it does appear that the divine blessing has attended this benevolent undertaking; and, under this continued sanction, they cherish the delightful prospect of far happier results.

SUNDAY-SCHOOL UNION.

On Tuesday morning, the 13th of May, at six o'clock, the annual meeting of this society was held at the City of London Tavern, Joseph Butterworth, Esq. M. P. in the chair. The report was read by Mr. W. F. Lloyd, one of the secretaries.

Five resolutions and ten addresses.

State of the Funds.

Receipts of the year, 1746l. 19s. 2d.

Payments of the year, 1718l. 9s. 1d.

NAVAL AND MILITARY BIBLE SOCIETY.

Forty-third Anniversary.

Lieut. General Viscount Lorton took the chair at the annual meeting, held at 12 o'clock, on Tuesday the 13th of May, at the King's Concert Room, in the Haymarket. The report was read by Major Close, one of the secretaries.

Six resolutions and twelve addresses.

State of the Funds.

The receipts of the year were 1929l. 2s. 9d and the payments 1286l. 15s. 3d. The society is under engagements to the amount of 1200l. 5s. 6d.

The sum of 159l. 10s. 6d. including donations and subscriptions, was collected at the meeting.

LONDON MISSIONARY SOCIETY.

Twenty-ninth Anniversary.

Sermons.

Wednesday morning, May 14, at Surrey Chapel, by the Rev. John Leifchild, of Kensington; the same evening, at the

Tabernacle, by the Rev. W. Chaplin, of Bishop's Stortford; on Thursday evening, the 15th, at Tottenham Court Chapel, by the Rev. John McDonald, of Urquhart, Scotland; on Friday morning, at St. Anne's Church, Blackfriars, by the Rev. Edwin Sidney, B. A. of Lopham; and the same evening at Spafelds Chapel, to the members of Juvenile Auxiliary Societies, by the Rev. Joseph Fletcher, of Stepney. Sermons had been preached in Welsh by the Rev. John Elias, from Anglesea, on Thursday evening, May 8, at Albion Chapel, Moorfields; and the next evening by the Rev. W. Williams, of Wern, at the Poultry Chapel.

Annual Meeting.

This was held on Thursday morning, May 15, at Great Queen-street Chapel, at half-past ten o'clock, the treasurer, W. Alers Hankey, Esq. in the chair. The report was read by the Rev. John Arundel, home secretary of the society.

Eight resolutions and sixteen addresses.

Resolutions.

That this meeting desires to offer its most grateful thanksgivings to God for whatever, tending to the furtherance of the gospel among the heathen nations, has been effected by the instrumentality of this society, and for the prospects of future usefulness which He is pleased to open before it.

That the society feels itself called upon, by the numerous instances of mortality among its faithful Missionaries and their families during the past year, to acknowledge, with the deepest humility, the divine sovereignty in these mysterious dispensations: and to implore the Father of Mercies to continue life, health, and increasing devotedness to those who survive; to qualify, with every needful endowment, those who are preparing for missionary labour; to call forth others, whom He shall approve, to offer themselves to the work; and, especially, to pour out His Spirit on the converted natives of heathen lands, that they may be fitted for spreading the gospel in the surrounding countries. And the society affectionately commends also to the Divine care and protection, the brethren who form the deputation to the several Missionary stations,

that their lives and health may be preserved, and that, in due time, they may be restored to their native country.

That this meeting, sensible that whatever may be the qualifications of its Missionaries, the desired success can only be obtained through the agency of the Holy Spirit, do most earnestly entreat their christian brethren every where, and especially in the United Kingdom, to render the ensuing year conspicuous by the unity and earnestness of their supplications, at the throne of grace, for a more copious effusion of His divine influences on all labourers in the work of Missions, in all places; and, as one means of so doing, to afford a constant attendance on the *monthly prayer meetings* established with that design.

In reference to the subject of one of the preceding resolutions, the directors remark, in the beginning of their report—

It would argue a culpable insensibility, were we not to commence the present report with adverting to the unprecedented mortality which has prevailed, during the past year, among the society's missionaries, chiefly in the east. Deeply do we lament to state, that within this short period no less than TEN of our brethren and sisters have been, in rapid succession, removed from the present world, and from the scenes of their useful labours. But while we mourn over these, not less mysterious than painful dispensations of providence, we would bow in humble and unfeigned submission to the divine will. A statement, so melancholy and affecting, cannot fail to make a deep and solemn impression on this assembly. It ought not, however, to abate our zeal nor to relax our efforts; still less should it be allowed to damp the fervour of our gratitude to Him, who, during the same period of time has, in that and other regions of the world, afforded the society so much to compensate for past exertions, and to animate to future and more extended labours.

State of the Funds.

We quote the remarks of the directors on the subject of the funds:—

It is peculiarly gratifying to the directors to be able to announce to the present

meeting, that the income of the society, during the past year, has exceeded that of the former, in the sum of 1858*l.* 4*s.* 6½*d.* the total amount of the receipts being 31,266*l.* 11*s.* 1½*d.*; the total amount of the disbursement, for the same period, being 33,187*l.* 19*s.* 5½*d.* A deficiency exists notwithstanding, between the income and expenditure, of 1921*l.* 7*s.* 4*d.* The increase in the direct contributions for the past year, which the directors are happy in most gratefully acknowledging, is partly to be ascribed to the establishment of additional auxiliary societies, and branch and other associations, during the last two years, and partly to the more zealous efforts of those previously instituted.

The new societies formed within the year consist of 8 Auxiliaries, 18 Congregational and Branch Associations, and 11 Female and Juvenile Associations.

Collections.

	£.	s.	d.
Surrey Chapel	444	0	5
Tabernacle	154	14	6
Annual Meeting	182	7	2
Tottenham-Court Chapel	130	2	8
St. Anne's Church	69	7	0
Welsh Sermons	23	0	0
Spafields	38	2	3
Sion Chapel	97	0	0
Silver-Street Chapel	31	9	7
Orange-street Chapel	80	0	0
Kennington Chapel	41	0	0

Total,	£ 1291	3	7
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The last four collections were made at the administration of the Lord's Supper, on Friday evening, at the respective places mentioned.

BELIGIOUS TRACT SOCIETY.

Twenty-fourth Anniversary.

The members of the society met at six o'clock in the morning of Friday, the 16th of May, at the City-of-London Tavern, to breakfast together, previously to holding the annual meeting: on this occasion 1054 persons paid for their breakfasts at the doors of the tavern; and such numbers came in afterward, that many others could not obtain admission. The chair

was taken at seven o'clock by the treasurer, Joseph Reynier, Esq. and the Report read by Thomas Pellatt, Esq.

Six resolutions. and twelve addresses.

State of the Funds.

Receipts of the year, 8809*l.* 13*s.* 7*d.*

Payments of the year, 8852*l.* 13*s.* 11*d.*

The collection at the meeting amounted to 64*l.* 6*d.*

AFRICAN INSTITUTION.

Seventeenth Anniversary.

At one o'clock, on Friday, the 16th of May, the chair was taken by the patron, H. R. H. the duke of Gloucester, at the annual meeting, held in Freemasons' Hall. The Report was read by Thomas Harrison, Esq. the Secretary.

Four resolutions, and nine addresses.

After the motion of the marquis of Lansdown and Mr. Buxton for adopting the Report had passed, the count de Torreno, in allusion to the cordial manner in which his country had been mentioned, eloquently addressed the meeting in French; and assured the royal chairman and the assembly that Spain would sincerely co-operate, to the utmost of her power, in every measure for the extinction of slavery, and for promoting the interest of liberty and humanity all over the world.

State of the Funds.

The receipts of the year were 1184*l.* 2*s.* 1*d.* and the payments 1129*l.* 18*s.* 3*d.*

The collection at the meeting was 56*l.* 9*s.*

MERCHANT-SEAMEN'S BIBLE SOCIETY.

Fifth Anniversary.

On Monday, May the 19th, the annual meeting was held at the City-of-London Tavern, at twelve o'clock; the president, the right hon. admiral viscount Exmouth, in the chair.

Four resolutions, and eight addresses.

State of the Funds.

Receipts of the year, 648*l.* 10*s.* 2*d.*

Payments of the year, 585*l.* 9*s.* 11*d.*

The collection at the meeting was 65*l.* 2*s.* 1*d.*

LONDON JEWS' SOCIETY.

The attention of the Society, says the Editor of the *London Church Missionary Register*, has been much turned toward the Holy Land, by the mission of Mr. Joseph Wolff to the Mediterranean. From an address delivered by him at Malta on his return thither from Palestine, we shall extract such particulars as are most interesting in relation to the state of the Jews in the Mediterranean.

State of the Jews at Alexandria.

I left this island, Aug. 25, 1821, and arrived at Alexandria, 5th of September. I visited the burial-ground of the Jews; where I ascertained, from the inscriptions, that there must have been very many Jews at Alexandria 900 years ago; and among them, great and learned men. There are now perhaps 250 families residing there; a few of them well acquainted with the law. These few well-informed persons did not only receive from me, with the greatest readiness, the New Testament and Tracts, but even desired them with the greatest eagerness: and two Jews called on me, on my second arrival in Alexandria, as I returned from Jerusalem, and desired New Testaments and Bibles; and both of them expressed their high veneration for the Christian religion, as it is believed by Protestants.

You will allow me to mention some observations which I heard made by the Jews at Alexandria, by which you may easily perceive what the obstacles are, in the way of the conversion of that interesting nation. I dined one Sabbath day with a whole party of Alexandrian Jews. One of them desired to learn from me the reasons why the English have translated the New Testament into the holy language of the Jews. I replied, "The English Christians are anxious to make the Jews acquainted with the doctrines of Christianity: and many Jews have read it; and have either been convinced of the truth of Christianity, or have published their objections against it." They asked me whether those Jews, who have stated their objections against the New Testament, had not been punished by the English; and they were surprised to learn, that the English Christians have

not only been very far from punishing those Jews who have candidly stated their difficulties, but that they were even rejoiced to observe an inquiring spirit among the Jews. They told me that no Jew throughout Egypt would even dare to state to a Mahomedan his objections against the Koràn. I had here then a good opportunity of making those Jews acquainted with the true spirit of Christianity; which consists in meekness, patience, forbearance, long-suffering, gentleness, and kindness; and which teaches us, when we are reviled, not to revile again. They became anxious to read the New Testament. I had thus the pleasure and satisfaction of distributing four New Testaments among those very Jews with whom I dined.

There was then at Alexandria an old Rabbi, 70 years of age, born in Poland, residing at Jerusalem. He called on me as soon as he had heard that I had some knowledge of the Hebrew language, and that I came on purpose to converse with Jews. He had with him his Hebrew Bible. When I asked him whether he had heard of Moritz, the Missionary in Poland, he replied that Moritz tries to prove to the Jews in Poland that the Messiah is already come: and said that the Jews at Jerusalem received, not long ago, a parcel of New Testaments and Tracts, sent to them by a German from Acre; and that they were informed, that a Jew, converted to Christianity, intended to go to Jerusalem to converse with the Jews on Christian topics. He observed then, what is very remarkable, "We Jews have have been scattered more than seventeen hundred years amongst all the nations, PERSECUTED and DESPISED, and our holy city destroyed: and seventeen hundred

years are past, in which it has been the continual effort of the gentiles, by SHEDDING AND SUCKING OUT OUR BLOOD, to persuade us that Jesus of Nazareth was the Messiah, and seventeen hundred years are past, and we firmly DISBELIEVE it. It is true, that Jesus of Nazareth performed miracles: it cannot be denied; but we know what Moses said, *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams. And that prophet, or that dreamer of dreams shall be put to death, because he has spoken to turn you away from the Lord your God.* I replied to him, that that intimation of Moses cannot possibly be applied to our Lord Jesus Christ; for He was not only far from turning us away from the Lord our God, but He even taught us to address ourselves to Him in every need: He taught us to pray, *Our Father which art in heaven, hallowed be Thy name: Thy kingdom come.* And he taught us, *There is one God, and there is none other but He.* This venerable old Jew called on me repeatedly, and received from me, with the greatest readiness, a New Testament and Tracts.

But I must state to you another objection of a learned Jew at Alexandria. He said, "If you would consider the state of the several denominations of Christians in this country, who murder one another before the altar, while Jews and Mahomedans live together in perfect peace, you would not try to join Jews to their communion." I replied, that I only wish to make Jews acquainted with the excellency of our Saviour's doctrine, in order that the Jews may become a light to lighten the Gentiles. This Jew, however, speaks with high regard of the character of our Lord, and of the excellency of the moral doctrine contained in the gospel. He was already in possession of the New Testament, which he had bought of the late Missionary Burckhardt, and for whom he sold thirty copies to Jews. I

made him a present of Grotius's Treatise on the truth of the Christian religion, which he promised to read with attention.

By the objections of these Jews we see clearly what the obstacles are with which we meet in the conversion of the Jews. It is, I may venture to say, not their unwillingness to inquire into the truth of Christianity; but, first, the condition in which they are—obliged to suffer the tyranny of Mahomedans, where they dare not, at the risk of their lives, communicate their doubts against Islamism. Secondly, the unwise methods often taken, either by superstitious or nominal Christians, to convert them to Christianity, as that old Rabbi said, "by having shed our blood:" and, alas! is not this a fact? how much Jewish blood has been shed in Spain and Portugal! and, at Rome, they are compelled to hear, every Good Friday, a sermon; and the missionary house for the conversion of the Jews is partly supported by the Jews themselves, by the express order of Pope Paul, and that order has been sanctioned and confirmed by all the succeeding Popes. The third stumbling-block is the disunion which exists among Christians themselves. *Cast ye up, cast ye up—prepare the way—take up the stumbling blocks out of the way of my people.* State to them clearly the truth; and promote, with all your power, the proclamations, the invitations, and promises of the gospel; and show to them the evidence of your religion, by LOVE and holiness, and communion with God, and songs of praise and thanksgiving.

I had, however, at Alexandria, the satisfaction of being visited by aged Jews, who came, not with the intent of arguing, but, as they expressed themselves, to hear from me "words of peace." There came Jews to me who were already in possession of the New Testament, and were acquainted and delighted with the contents of it. They received me most kindly when I entered their synagogues, and even gave me permission to read aloud to them in their law. They complained to me of the decline of learning among the Jews of Alexandria; of which the plague, which prevents

them from sending their children to school, is one of the chief reasons.

I had likewise the satisfaction of observing a great eagerness among gentiles, as well catholics as Greeks, to receive the word of God, and other publications which prove the doctrines of Christianity, with which I was able to furnish them; and for which I must here express publicly my Christian thanks and obligations to the Malta Bible Society, who kindly supplied me with them before my departure to the Levant. It is true, the catholics made, at first, some objections, supposing that we gave them translations according to the English translation: this objection, however, ceased, as soon as I proved to the Levantine catholics, that the Arabic translation was exactly the same which was published by the Propaganda at Rome; and to the Italians, that the Italian translation is that of the Archbishop Martini, which received the approbation of Pope Pius VI., and both translations are from the Latin Vulgate, sanctioned by the Council of Trent.

State of the Jews at Cairo.

At Cairo there are two sects of Jews. The first and most numerous are the Talmudists, who take for their guide, not only the Old Testament, but likewise the Talmud, a compilation by the Rabbies about the time of Christ. The second sect of Jews at Cairo are the Caraites, who admit only the authority of the Old Testament, and reject entirely the Talmudical traditions.

I waited first on the Rabbies and chiefs of the Talmudist Jews, and met with the kindest reception imaginable. They have ten synagogues at Cairo. These I visited at their request, when they were all assembled to celebrate their Rosh-Hashana, at the beginning of the year, when they sound the trumpets: after that the whole congregation, shedding abundance of tears, exclaimed, *Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of Thy countenance.* I could not help saying, "Oh that Thou, Lord, mayest shower down upon Thy people the power of Thy grace, that they may really hear the trumpet of salvation—that they may worship Thee in the holy

mount of Jerusalem—that they may acknowledge that Thou, Jesus of Nazareth, art the same yesterday, and to-day, and for ever; on whose thigh and vesture is the name written, "King of Kings, and Lord of Lords!"

I had frequent conversations with the Jews on the subject of Christianity. More than fifty Jews at once called on me in the British Consulate, and read for several hours in the gospel. One, whom I knew at Alexandria, said to his brethren, "We must argue with this gentleman, and hear his reasons, and if he is right, we are obliged to acknowledge it." A young Jew, to whom I had given a New Testament, told me that he had spent the whole night in reading it, and he was able to tell me the contents of a great part of it: he told me that he intends to embrace christianity, and travel about, and converse with other Jews on christian topics; and that his relations, who reside in England, have already acknowledged the truths of christianity, and are baptized: whether he was sincere or not, this only the Lord knows, who searches the hearts and reins. I distributed at Cairo above 100 Hebrew New Testaments, and several hundred tracts, and had daily conversations with the Jews. Even in their several assemblies they discussed among themselves the subjects about which I had conversed with them; and I had the satisfaction to observe, that a Jewish father read the gospel to his son. And shall we suppose that this inquiry into the truth of the gospel will be in vain? Certainly not! For, thus saith the Lord, *As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.* One look of the Lord made Peter weep—and one look of the Lord may make Israel to mourn, and enable them to answer him thrice, *Lord, thou knowest that we love thee.*

In the Consul's house at Cairo, I expounded the word of God, every Sunday,

to Catholics, Protestants, two Renegadoes, and one Jew. They all kneeled down, and said, "Amen," when I addressed myself to our Lord Jesus Christ, and besought Him to bring back the lost sheep, and to receive kindly the prodigal

son. Some disciples of the modern philosophy advised me, however, to preach the gospel only to learned men. I told them it was my duty to communicate the glad tidings of peace even to babes.

(To be concluded in our next.)

Miscellany.

CORRESPONDENCE WITH THE DOMESTIC SECRETARY.

From one of the Indian children in the Seneca School.

Seneca Mission House, April 25, 1823.

RESPECTED AND DEAR SIR—A few lines I now go to school to Mr. Young. I learn to read, and write, and sing, and talk English. I love to work—I love all my teachers—I love my Bible and Sunday.

I love to read about the Lord Jesus Christ, and about heaven. I hope the Lord Jesus will make my heart good, and take me to heaven with him when I die, that I may be with him for ever.

There are now ten boys and eight girls in the school, and all good boys and good girls. May be in two years some of the boys will go to Cornwall school, and make ministers, teachers, and interpreters. Farewell.

I am your friend and servant,

JOEL SMITH.

This letter is given precisely as it was received in the very neat hand writing of the Indian lad, who, as we understand, is twelve or thirteen years of age, and who has been only eight or ten months at the school.

From a Gentleman in Pennsylvania.

You will please to send the numbers of the Register, from the commencement of the present volume, to the nine subscribers above named. I hope your work will excite more of a missionary spirit among our people.

We have in this place a small Female Missionary Society, who have eight dollars in money, and thirty yards of linen cloth for the United Foreign Missionary Society. Some of our ladies thought they could obtain yarn where they could not procure money for missionary purposes. They made the trial, and received yarn enough for the thirty yards of linen. I mention this, that it may be an encouragement to others. Much might be done in this way to clothe the little Indians. May the Great Head of the church clothe them

with the unspotted robe of his own Righteousness.

SANDWICH ISLAND MISSION.

The following letter was handed to us in manuscript, and was unavoidably omitted in our last:—

*Ship Thames, at sea, N. lat. 25° W. lon. }
21°—Dec. 17th, 1822. }*

We are now within a short distance of the Cape de Verd Islands, where we expect to touch, and where we may meet with an opportunity of sending letters to America. Through this hope, although an uncertain one, I have been induced to write to several of my friends, and feel it a duty and pleasure to prepare a few lines for you, in case any vessel may be there. It would be hazarding a waste of time to write much, as what is written may never reach you.

The principal part of what I shall say, will be to assure you of our health, prosperity, and happiness. We had a very rough and boisterous time for the first fortnight, beyond any thing that the captain had ever experienced before. We had one continued gale, and two tremendous storms within that time; the first two days after we got to sea, and the last the week after. We were in no particular danger, nor much alarmed, but witnessed scenes of terror sufficient to solemnize any mind.

Every thing has been ordered in loving-kindness and tender mercy; the ship and accommodations even surpass our hopes; and the captain and officers treat us with all the kindness and affection of a father and brothers. Every thing in our situation exceeds our most sanguine expectations. The utmost unanimity and love prevails in the family, and we are happy—I had almost said we were more. It is only a month to-day since we embarked, and every arrangement is made to our minds, and we are as much at home as though we were on land.

The bell rings for us to rise in the cabin at day-break; we have prayers in the cabin at sunrise; the sailors, except on Sundays, being too much engaged to attend morning prayers.

Our exercises are, a hymn, chapter, and prayers. The first table is served at 8 o'clock; the second immediately after. From 9 to 12 we read, study, &c. &c.; dine at one; practice sacred music together half an hour after dinner; then read, &c. till some short time before night; sup at six, and have prayers on deck at half past seven, at the ringing of the great bell, when the crew attend. We sing a hymn, and each repeats a verse of scripture before the prayers. We retire about 10 o'clock. On Tuesday and Saturday evenings we pass an hour in listening to a compend of lectures on the missionary character, qualifications, duties, difficulties, &c., delivered by Dr. Bogue to the students of the missionary seminary at Gosport, in England. On Friday evening we have a conference, and a delightful one it is too. As it is not convenient to have two public services on deck on the Sabbath, and as the afternoon is the most agreeable time for the officers and crew, we have a prayer meeting in the cabin at 10 o'clock in the morning, preaching at 4 in the afternoon, and in the evening we repeat our catechism with the natives, and have a hymn and prayers with particular reference to them. Besides these exercises we have two bible classes, one in the steerage and one in the fore-castle, comprising the whole of the crew except one or two; these are subdivided into four sections, which we hear separately before the public worship.

Such, my dear friend, are our regulations, and in the pursuit of them we find much happiness. While many a gloomy hour, no doubt, is passed by our distant friends, in picturing our sufferings and sorrows, we, thus far, with the exception of the storms, have known little but peace and joy. We often think of our friends, and feel tenfold the affection for them we ever did before, and although that affection often fills our bosoms with inexpressible emotions, there is not one regret mingled with them.

Pray for us and our crew—we pray much for you. Adversity and trials may be on the heels of our present prosperity and happiness, but they will be welcome if they come from the Lord. Yours, as ever,

CHAS. SAM. STUART,

*Ship Thames, at Sea, N. lat. 23° E. }
Lon. 20° 30'—Dec. 20th, 1822. }*

I need not tell you of the pleasure I felt on seeing some friends at New Haven, or of the pain I felt in not being able to take my leave of them at the moment of my embarkation. I saw them standing with tearful eyes on the beach, as the boat pushed off, but I could do nothing except wave my hand in token of a

long farewell. But why should I say *long*? I hope to meet them in a few, very few days, on the shores of Eternity, where we shall all be beautified with the righteousness of the Redeemer, and glorified with his likeness. It is this, and only this, that bears me up under the reflection that salutations with my friends on earth are past.

Thus far on our voyage we have been happily prospered; though the first two weeks was exceedingly boisterous, so much so, that literally speaking, the waves appeared like mountains for two or three days, and seemed every moment ready to swallow us up into their fathomless vortex.

Sabbath and sanctuary privileges are enjoyed here, and I think I can truly say, I never attended at church with more satisfaction than I have sat on deck and heard my brethren preach. It is interesting too to witness the apparent attention paid to the word by the sailors. Though there is no special seriousness among them, yet we have every encouragement to go forward, trusting in the Lord, that our feeble means may be blessed to their everlasting good.

There are more than forty souls on board the ship, and half of them, at least, it is to be feared, are without God and without hope. They appear willing to hear, however, and have formed themselves into a bible class, where they recite lessons from McDowell's Bible Questions. Our captain and mates are very kind and accommodating, and are, to say the least, great respecters of religion. None of them are disposed to cavil at the doctrines of grace, which is a source of much satisfaction to us all.

Monday, Dec. 23. The sailors caught yesterday two black fish, a species of the whale; they are the first we have seen; they measure upwards of twenty feet in length, and the largest is five feet wide, and weigh perhaps three or four tons. It is supposed they will make at least four barrels of oil. We are now sailing a southwest course, and are within two or three days of Cape Verd Islands.

Yours, affectionately,

ARTEMAS BISHOP.

GENERAL ASSOCIATION OF CONNECTICUT.

REPORT OF THE STATE OF RELIGION.

In surveying the year past, the General Association are presented with much, which they regard as matter of encouragement and of gratitude. They are happy to find, that throughout the state a disposition has been manifest to maintain and to attend upon the institutions of religion, and the churches have

continued united in the faith and order of the gospel. Several of our vacant societies have, by the settlement of ministers, been supplied with the stated ministration of the word and ordinances of God; we have had pleasing evidence of the continued efficiency of the Domestic Missionary Society, in building up the waste places of our Zion; and but few of the ambassadors of Christ, within our limits, have, by death or otherwise, been removed from the scene of their labours. The various charitable institutions, by which our times are distinguished, continue to possess their hold on the affections and the patronage of the community, and we are happy in cherishing the belief, that with regard to them the people of this state are generally becoming more and more disposed to devise liberal things. Sabbath schools are generally maintained in our religious societies, and we trust, that the importance of teaching the principles of religion and morality to the rising generation is in a good measure realized.

The Foreign Mission School at Cornwall continues in a flourishing state; and we consider that the confidence of the christian community in this institution as a powerful means of diffusing the savour of Jesus' name throughout the world, is from year to year increasing. At no time since its establishment has Yale College been in a more highly prosperous state. At no time have its friends been more numerous, or their attachment stronger. At no time the system of government and instruction there administered more efficient and successful, or the number of pupils greater. The attempt to enlarge the means of theological education in that seminary has succeeded to an extent equal to what its friends presumed to hope. Means have been provided, in part, for the establishment of a new professorship in divinity; a professor has been appointed, has entered on the duties of his office, and a class of young men have commenced a regular course of study, preparatory to the work of the ministry. The generous patronage of the christian public only is wanting, in order that a theological seminary may soon rise in our state, in connection with our college, with the fairest prospect of extensive usefulness, and we cherish the hope that such patronage will not long be withheld.

In some parts of the state we have to deplore the prevalence of vice in various forms; still, we regard the disposition, which we believe extensively diffused, to counteract its contagious and deadly influence, as an omen for good. At no former period in our history have the friends of God and righteousness been more active in doing good, or possessed more of

a spirit of prayer, or felt more deeply their dependence on Him, with whom is the residue of the Spirit. Though some things appear dark and discouraging, still we believe, that at no former period has there been among us a fairer prospect of support, and the increasing, happy influence, in years to come, of those institutions, which have for their object the divine glory and the happiness of man.

The past year has not been destitute of evidence, that the Most High delights to bless and to build up his church. The General Association cannot, indeed, tell of those extensive effusions of special divine influence, since their last meeting, which they were permitted to mention two years ago; God has by no means left himself without witness. Revivals of religion have been considerably numerous, and have been marked with signal displays of the power and grace of Zion's King. In the county of Fairfield, the towns of Greenwich, New-Canaan, Norwalk, Fairfield, and Reading, have shared in the special influence of the Holy Spirit, and about two hundred and fifty have been united to the visible people of God. In the county of Litchfield, the town of Sharon has been visited by a revival of uncommon power and extent. One hundred and twelve have already made a public profession of faith in the Redeemer, and the work still continues. But the most interesting display of the grace which brings salvation, during the past year, have been witnessed in a little cluster of towns in the counties of Windham and Tolland, where the meeting of the General Association, in June last, evidently had considerable influence in preparing the minds of the people for the attention to their spiritual interests, which has been experienced. From Tolland the good work spread during the subsequent season of autumn, winter, and spring, embracing in its progress both societies in each of the towns of Coventry and Mansfield, and the first society in Lebanon. In all these places the work has been about equally extensive, and apparently productive of about equal good to the souls of men. In some of them it has been attended with a degree of rapidity and power which has hardly been before known within our limits. The progress of salvation was truly wonderful and glorious. As the devout beholder witnessed the manner in which the conquests of the Redeemer were multiplied, it was strongly impressed on his mind, that all which men could do was to stand still and see the salvation of God. Though the work of conviction and conversion was thus rapid, it was evidently genuine. The many hundred converts who have become its subjects, after a lapse of several months, with very few excep-

tions, appear to stand fast in the liberty of the gospel. In Somers and Tolland about two hundred and twenty have already been united to the congregational church. In many of the instances above mentioned, the revival of religion has put a new aspect on the face of society. It has a most auspicious bearing on the future interest of the Redeemer's kingdom, from the fact that the subjects are principally among the rising generation. The change recently witnessed in this class of the community, is surprisingly great. In these congregations most of those who are esteemed the flower of the youth, the first in education and in influence, may be seen sitting together in heavenly places in Christ. Those who, a short time since, were accustomed to meet for vain amusements, now meet for prayer and religious conversation, and to sing praises to God. Several of our pastors and churches may well unite with joyful acclamations in saying, "the Lord hath done great things for us, whereof we are glad." In a few other places besides the above, in different parts of the state, a degree of special religious excitement has existed, and partial accessions have been made to the church. In some, revivals are now in progress, or hopefully commencing. Among these may be numbered the town of Kent, the first society in Chatham, and the society of Ridgebury.

From the General Assembly of the Presbyterian Church we learn, that while this extensive section of the Redeemer's kingdom has still to deplore the wide-spread moral wastes within its borders; while many regions of great fertility and extent, and rapidly increasing in population, are wholly destitute of the word and ordinances of God, still it has, during the year past, experienced much which must afford joy to the friends of Zion. Many instances are related of the revival of religion in the middle, southern, and western parts of the Union, marked with distinguished exhibitions of Jehovah's goodness and mercy. The theological seminary at Princeton still flourishes, and from that fountain increasing streams continue to issue, and to make glad the city of our God. The operations of numerous missionary, bible, and other benevolent societies, have been increasing both in extent and influence. Associations are gradually forming in different parts, to provide for the regular support of the institutions of our holy religion. Many societies are waiting only that labourers may be sent to them, in order to their providing themselves with the stated ministration of the word. In view of these facts, we would cherish the hope, that as the tide of our population rolls on to the south

and the west, our country may not exhibit a still wider spread of moral desolation.

From the General Association of Massachusetts we learn, that for some months past God has been pouring out his Spirit in Boston; that the revival of religion in that city has been highly interesting, and that it is still in progress—also, that several other towns in different parts of that state have, during the past year, experienced the same gracious visitation from on high; that a work of revival seems to be commencing in some places, and to be advancing in others. We also learn, that there has recently been a powerful work of grace in the Collegiate Institution at Amherst; and that of the hundred students in that seminary, about six-sevenths are hopefully the subjects of saving grace. We are happy to learn, that the theological seminary at Andover flourishes more and more.

By our brethren from Vermont and New Hampshire we are informed, that while they have cause to lament the extensive prevalence of lukewarmness and indifference on the great subject of religion, and to mourn that so many of their towns are destitute of the stated means of grace, still God has not left them without some tokens for good. In those states there have been, within the past year, numerous interesting revivals, which have now generally subsided, though in some instances they still continue. Many precious fruits of these revivals have been gathered into the kingdom of Immanuel. In these states, it is believed, there are not a few, who are accustomed to cry earnestly to God for the enlargement of Zion. In both these are means in operation, which, we trust, under the divine blessing, will, at no distant day, cause the church there to rise and shine in the beauty of the Lord.

By the intelligence received from Rhode Island, it appears that there is an increasing zeal and harmony among the consociated ministers and churches in that state, and that the prospects of the future prosperity and enlargement of Zion is encouraging.

Surely no intelligent Christian can contemplate the present state of the world, and not feel his bosom swell with emotion. From the word of prophecy, and from "the signs of the times," we feel assured, that the God of all grace has in store for lost men more extensive blessings than what have yet been experienced. Among the tokens for good, and the things which we would earnestly recommend to the friends of truth and righteousness, we will not neglect to mention the Sabbath morning concert of prayer for the outpouring of the Spirit on the colleges in our country. That

the members of those societies "be all taught of God," we deem of vital importance to the future prosperity and glory of the Redeemer's cause. And we would urge upon all the members of our churches, and all others who love the Lord Jesus Christ, that they fervently supplicate the God of all grace, that he would pour out his Spirit more and more copiously throughout the world; that in the praying circle, in the family, and in the closet, they would give him no rest, till he make Jerusalem a praise in the earth.

PENOBSCOT INDIANS.

The following information in relation to this tribe of Indians is copied from the Boston Daily Advertiser:—

A society has been formed at Bangor, consisting principally of gentlemen of that town and Hampden, for the laudable object of promoting the civilization, and the moral and religious improvement of the Penobscot Indians. The Rev. Professor Smith is president of the society. They have already established a school at Oldtown Island, the principal Indian village, about 12 miles from Bangor, and have employed Mr. Josiah Brewer, a graduate of Yale College, as instructor. There are already thirty children in the school, and it is stated that if there were means of clothing and supporting them, there would be as many more. The tribe consists of about three hundred persons. Mr. Brewer, in addition to his labours in the school, encourages and instructs the Indians in their agricultural pursuits.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the Month of July, 1825.

	D. C.		D. C.
From the Auxiliary Society of Tappan, by Mr. Samuel G. Verbruyck, Tr.	10 50	From a friend of the United Foreign Missionary Society,	70 00
From a friend to Missions in Tappan, by do.	2 00	From a friend of the Rev. Joseph Penney, of Rochester, N. J. to constitute him a life member,	50 00
Collection at the monthly concert in the Presbyterian church in New-Brunswick, N. J. by Mr. Samuel Seymour,	5 43	From the Ladies of the Presbyterian congregation in Princeton, N. J. to constitute their pastor, the Rev. G. S. Woodhull, a life member,	30 00
From the Ladies of the Rev. Mr. Brownlee's congregation in Baskingridge. N. J. second annual payment for the education of an Osage youth, named Robert Finley, after their former pastor, by Mrs. Ludlow,	12 00	Collection at the monthly concert in the eighth Presbyterian church in Philadelphia, by A. Henry, Esq.	8 10
From the Female Auxiliary Society of Green Castle, Pa. by Mr. M. L. Fullerton,	40 00	From the Ladies of the Rev. J. M. Duncan's congregation in Baltimore, to constitute their pastor a life member, b. Miss Harriet Rooker,	30 00
Collection at the monthly concert in the Rev. Mr. McLeod's church in Cedar-street, N. Y. by Mr. Robert Blake,	8 16	From the Newburgh Society, in aid of Missions, by the Rev. Joseph M. Cartell,	30 00
Collection at the monthly concert in Rev. Dr. Romeyn's church in Cedar-street, N. Y.	24 50	From Dr. Thomas Boyd, annual subscription,	3 00
From the Foreign Missionary Society of Newark, N. J. by Mr. Aaron Beach Tr.	117 89	From R. T. Haines, do.	3 00
From a friend to Missions at Sawpits, West Chester County, N. Y.	1 00	From J. E. Hyde, do.	9 00
From the Auxiliary Society of New-Paltz, Ulster County, N. Y. by Rev. W. R. Bogardus,	11 50	From Isaac Ives, do.	3 00
From the Auxiliary Society of Bedford County, Va. by Mr. M. Graham, Treasurer,	25 50	From J. D. Keese, do.	5 00
For educating an Osage girl, named Jane R. Montgomery, second payment, by Miss Jane Montgomery,	12 00	From Stephen Lockwood, do.	3 00
From a number of Ladies in Perth Amboy, accompanying a box of goods, by Mrs. Mary Cook,	5 00	From J. B. Montgomery, do.	3 00
From "a few Ladies of the Rev. Dr. Richards' congregation in Newark. N. J. to educate a child of the Seneca Nation, by the name of James Richards, under the care of Rev. Mr. Harris," by Miss J. M. Stewart,	12 00	From Benjamin Marshall, do.	3 00
From Mr. Charles Starr, to constitute himself a member for life,	30 00	From Robert McDermut, do.	3 00
From the Young Men of the first Presbyterian church in New-York, to constitute their pastor, the Rev. P. M. Whelpley, a member for life,	30 00	From Peter I. Nevius, do.	3 00
From the Auxiliary Society of Bridgeport, Conn. by S. Hawley, Secretary,	18 00	From Nicholas Van Antwerp, do.	9 00
		From G. B. Vroom, do.	6 00
		From the Auxiliary Society of Nassau, Rensselaer Co. N. Y. by Rev. James Romeyn, Treas.	2 00
		From a friend to Missions,	10 00
		Collected at the monthly concert in the Presbyterian church in Lancaster, Pa. by the Rev. Mr. Ashmead,	13 30
		From the Presbyterian congregation in Leacock, Pa. by the Rev. Mr. Barr, through the Rev. Mr. Ashmead,	35 00
		From Mr. John Wright, of Orange, N. J. by the Rev. Dr. Hillyer,	50 00
		From the Female Society of Briar Creek, Columbia County, Pa. by Mrs. Elizabeth Kennedy,	3 06
		Total,	<u>\$809 94</u>

A FARMER AND A BLACKSMITH WANTED.

The Managers of the United Foreign Missionary Society are desirous to send, as soon as practicable, an additional Farmer to Union, and a Blacksmith to Harmony. They should be men well skilled in their respective occupations; in communion with some Christian Church; and able to furnish satisfactory recommendations. It is also desirable that they should be married men, as female assistance is wanted at each station. Application, for either, may be made to Z. LEWIS, Domestic Sec. and Tr. of the U. F. M. S. New-York.

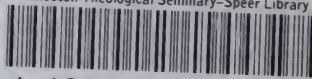


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